
NOTES FROM MRS. ATWOOD'S MEMORANDA

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The Church - Scriptures.

1. The Old Testament is the inspired record of a unique divine revelation to the world. It was not naturally, but supernaturally evolved. The Moral Law which Israel taught and possessed was no vulgar Ethic, but the word or utterance of God Himself, and this was to be fulfilled through the Hebrew Church coordinating until the advent of the Archetypal Law Himself who was the fulfilment in Himself.

There was an intimate organic connexion between the two revelations. The first was a necessary preparation for the second. The second was the fore-ordained signet of the first. If the Incarnation is indeed a fact, if God has indeed spoken to us by His Son, if the New Testament is in any degree a faithful record of those who received their instruction from His lips, then the Divine choice of Israel is unquestionable.

Christianity stands apart from all other religions as the best revelation of God to man, and the religion of Israel stands apart from all other religions (pre-Christian) as the special preparation for that unique event which is the fundamental fact of Christianity. The nation (church) of Israel was the organ of a special divine revelation and the Old Testament is the divinely ordered record of that revelation and achievement.

The chief evidential value of the Old Testament is the preparation that is shewn throughout, in history, life, thought etc., for the Incarnation - an achievement of and a realisation of the Divine Law in Life.

The books when adequately understood should make them more valuable as a compact whole, and even the late parts, when proved to be late, superadded should add symmetry to the structure.

In the first gleam of hope after the fall it is foretold that He will be man and will suffer. Genesis III.

2. If there were no universal accomplishment extant for this earth it would be useless to strive for it partially. If there were no sun the planets would revolve in vain. They

would dissipate. To evolve a goal was the purpose of the Hebrew Church. Its Shekinahs were progressive towards such a fulfilment.

3. Chronicles I - II. A Summary of the travail of the Logos throughout the natural organism in the process of regeneration towards a super-evolution of the Divine Life which now is as the foundation (slain) in all.

(Elsewhere) Chronicles of man, a chronicle of the Logos throughout the organism and its superstructing upon the reduction and demise of this life by means of Divine Conversion and regeneration.

4. Note on "Origin and religious Contents of the Psalter", Bampton Lectures 1889, by Dr. T. K. Cheyne.

By traditional theory the psalter is predominantly David's. For David, Cheyne substitutes the Jewish Church. He remarks: "We can venture to say it is the consciousness of the Church, or some leading members of the Church, which finds a voice in every part of the psalter. It can be shewn that in most cases, even when the Psalmist uses the first person singular, the speaker is either the Church or a typically pious Israelite".

By the consciousness of the Church it is inferred he means the consciously formed knowledge and judgment of the Ecclesia Docens. But Cheyne uses the term "Church within the Church", meaning more. It is not in her infants but in her developed saints that the Church's consciousness finds her voice. The Vox Ecclesiae has never been vox populi, either in faith or worship. Do not all considerations prove to us what a wide gap there may have been between Israel's book of devotion, the product of her (?experienced) saints (in holy Communion) and Israel's actual life - the body of faithful Israelites who were conscious of their high calling, those who had been awakened to a sense of their fallen condition and were hastening to prepare themselves for the acceptable year of the Lord? The consciousness of the Church is quite apart from the individuals of which it is composed.

The "I" of the Psalms is clearly not individual but national and collective, and not the individual "I" of anyone, be he king or prophet. "The Psalter is a monument of Church consciousness". "The uniqueness of Israel's Psalms is a consequence of her Church character. Never were there such

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prayers and praises as those of Israel, precisely because, in the Psalmists as such, the individual consciousness was all but lost in the corporate. The poetry was fervent because its writers spoke for the community, having absorbed that passionate love of God and country which flowed in each of its members".

It is the collective unity of congregation (?), the Egoides, which speak. Of course there is contagion of devotion and enthusiasm. An isolated individual has not such deep feelings as the member of a community. How much more is love kindled in and for one object is proved by the feeling of loyalty, by the whole identification of consciousness that takes place. The whole is exalted above each and every individual, a whole from wholes, greater than each and all individual parts; and absolute from all is the consciousness that speaks from a holy assembly.

5. Why is Josephus silent as to the personality of our Lord if, as most persons are inclined to believe, he only made mention of those gathered round the Central Figure of the Gospel history? That very silence, in the estimation of some, is "a confession in a negative way of the position of Him whose personality was so perplexing, that he thought it best to leave it untouched".

He and a few of the Hebrew Church probably knew more about it than the Christians of this day, when the whole tradition is let down to vulgar interpretation.

6. "Breaking the Bread which is the medicine of Immortality, the antidote that we should not die, but live in Jesus Christ". (Ignatius, Ep. ad Eph. II.20.)

The Eucharist is the body of Christ, glorified after His resurrection. It refers to a Catholic change in the world-Soul, a change which enabled faith so to feed as it could not before the Advent. The Eucharist is the flesh of the Saviour which suffered for our sins and was raised again and glorified.

Let no man be deceived, Unless a man is within the Altar he is deprived of the Bread of God. (St. Ignatius, ad Eph.)

"My love," (says Ignatius, Rom.VII.) "has been crucified and I have no fire in me for another love. The living water which is in me speaketh and crieth, Come to the Father. I take no delight in corruptible food nor in the pleasures of this life. I desire the bread of God" etc. - The whole attitude of S. Ignatius is as to the Centre of Life, which is Christ's body, and he seeks the union of his regenerate body which craves this to

that of its source; a provision on our way to eternal life.

7. Sacred Records are given not to supersede but to regulate and guide spiritual aspiration. It is given by authority of the very few who have gone throughout from centre to circumference, and from the highest standpoint which they have attained give directions to others. Authority has been given by successive trial and recognition of its validity.
8. In order or before attempting to judge the word of revelation, a man must have gone through the revealment within himself and come out upon the same catholic standpoint or platform from it.
9. A philosophy of Church Life would be, or rather ought to be, instructive and interesting.
10. The original starting point of Christology, its proclamation by S. Paul as the starting point of a new life and its recognition by others, is obscure. Who first separated Christianity from Judaism as the Ecclesia? How did the idea of the Ecclesia become common? How did baptism spring up? When and how did the creed spring and spread?
11. Aileran (A.D.660) wrote a work on the mystical meanings of the names in our Lord's genealogy. It is reprinted in (?) Mignes (?) Patrologia Latina LXXX,328.
12. God made his Infinity finite by substance emitted from Himself. Self-determined extension. The Divine posits self-limitation.
13. The so-called non-being of the Supreme is the highest state of rest. Cosmic Samadhi; a light; nirvana; collapse; inbreathing; centrepelality; involution.

14. Creation is the work of Epochs; out periods of Supreme Rest and Fulness. Sat = Satan; overfullness.
15. To believe in the production of a physical body without male intervention, we have of course to take reason out of our heads, sit down on it hard and keep sitting on it until we are ready to use it again, and in its stead we have to enthrone faith. The doctrine of the immaculate conception (and in fact all doctrines of a like nature) will then as bright stars of truth ensky themselves in our pates and be-light and smooth our entire course.
- N.B. There was actually a time of our career fromward the Centre of life when we took to ourselves a semiphysical body from the elements without the help not only of a father but also of a mother, and there will come a time when we shall again take to ourselves a like body in a like way. The doctrine of the immaculate conception of the higher ego is not like that of the lower ego founded on the thin air of fiction, but on the solid ground of fact. Only the time is past and is not yet. To enter the gross form of matter in which we live, all entities save some of the least developed, be they animals, men, masters, Bodhisattas or Buddhas, have now but one lawful means, viz., through natural parents. The universe is stern and inflexible, and tolerates no transgression of laws by (neither) natural or divine souls.
16. God creates the soul that is without desire. Man creates the soul that is full of it. So he is drawn up and down. The former is the inward law of which S. Paul speaks; the latter is the other law that works against it. The mind is by desire the creator of the animal soul and every principle below it. Cease to desire and you create no karma wither good or bad, and so there becomes a new animal soul. Without the creation of the karmic soul you cannot return into the world. Thoughts are living entities and can in Kamaloka be seen as such. Christ Jesus when He came into the world drew an outer manhood over His former manhood.
17. The Christ is not an Arhat, but Buddhi. The incarnations in Thibet are not incarnations of the man Gautama, but an overshadowing of the Dalai Lama by the Divine Spirit.

18. "Christianity (says Jacolliot) is the symbolic synthesis of all the beliefs of antiquity".
19. "Follow the Buddha, the law and the order", i.e., the Holy Assembly in which principles are represented by persons.
20. It is not everyone who has "marked her bulwarks", who has been able to "set up her houses", nor have those who have seen the beauty of Mount Zion's situation been always able to understand that she "is the joy of the whole earth". (Ps.48,13.)
21. In John VII 11-29 the Evangelist's purpose seems to be to bring out the relation of parties of associated persons to Jesus at the opening of a new chapter in the world's history, and this in connection with the impression made by His sudden appearance in the temple in the midst of the "feast of tabernacles". The elements present also are described, the faction of officials called Judæus, crowds of miscellaneous pilgrims, citizens of Jerusalem, a whole representative assembly of the world in fact, the Sanhedrin, leading Rabbis and priests, representatives of the whole ancestral faith, such men as led opinion and dominated the total mind of the period. - Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in.
22. To St. James the Gospel of Christ was simply true Judaism fulfilled and transfigured. It was the Law of Moses (which S. Paul calls the law of bondage) transformed into the Law of Liberty. It was the beautiful consummate flower of which the old oeconomy was the bud, the perfect day of which that was the dawn.

James was the first bishop and chief pastor of the Christian Church at Jerusalem, a Church as much Jewish as Christian. His Epistle is addressed to the "dispersion".
23. "Let us build here three tabernacles". No, it was not best. The threefold offspring remained alone, but it showed His compound parts - Moses, Elias, Jesus - Peter, James, John - Body, Soul, Spirit.
Be patient in darkness; we cannot have Light always.

24. When the electric touch of sympathetic feeling has gone among a mass of men, it communicates itself and is reflected back from every individual in the crowd with a force proportioned to their numbers. The speech or sermon read before the limited circle of a family and the same discourse uttered before closely crowded hundreds are two different things. There is a strange power even in the mere presence of a common crowd, exciting almost uncontrollable emotion. It is on record that the hard heart of an Oriental conqueror was unmanned by the sight of a dense mass of living millions engaged in one enterprise. He accounted for it by saying it suggested to him that within a single century not one of those millions would be alive. But the hard-hearted bosom of the tyrant mistook its own emotions. His tears came from no such far-fetched inference of reflection. They rose spontaneously, as they will rise in a dense crowd, you cannot tell why. It is the thrilling thought of numbers engaged in the same object. It is the idea of our own feelings reciprocated back to us and reflected from many hearts. It is the mighty presence of Life, individuality synthesised, a whole from wholes universalised; a dominion created; a throne set up; a royalty established.
25. Israel is emphatically a Church-nation whose history contains picture-lessons of God's work and dealings with His people, to be taught to all ages. Creation takes place in and through a Church; redemption also. The whole story is objective realisation.
26. "There is one Church of God from the beginning of the world to the end. In Paradise; after the fall, under the patriarchs, under the Levitical Law, after the incarnation of the Son of God even to His second Advent, the Church has been, is and ever will be one. Holy men before His coming believed in Christ to come. Holy men after His coming believed in Him having come. The times of the Church have changed. Her faith is always the same. At the Incarnation the Church acquired universality and in time and space, and became partaker of the divine nature by her mystical union with Him as bride and as Queen at His right hand, and was admitted to an inheritance and partnership in that kingdom which will never be destroyed." (? Quotation from General Gordon's letters to Bishop Wordsworth?)

27. (As to inspired work, poetry, etc.) This delicate piece of work comes from no common workshop, is wrought of no common material, by no vulgar pattern, and commends itself to no common mind. It comes out of the air or ether in which great poets and prophets delicately walk and is almost intangible, being the handiwork of life itself. Interpolators or critics are made of coarser stuff. They have been misled by not being able to place themselves at the universal point of view.
- These poets and prophets express not merely individual moods and tenses but the stirrings of the mighty heart of the Church of God, of Holy Assembly.
28. The Law and the Prophets were for all the world a sacred school of the knowledge of God and the ordering of the Soul. (S. Athanasius, CXII.)
29. The Bible only records the later and more important stages of a process which began in prehistoric times amid the various forms of polytheistic worship. The religion of Israel (which begins with its history) is bound up with the assertion and mandate of Monotheism. "Hear, O Israel, the Lord our God is one God".
30. The faith of the Christian Church is given not to a Theophany but an Incarnation. (See No.43).
31. Holy Scripture vestures, idealities, clothes the organised (?bones?) of truth.
32. The life portrayed in the 4 Gospels, full as it is of beautiful and touching human traits, is essentially a divine life and, except so as a supernatural power is derived by the believer from the Saviour to become a new creature, it is strictly speaking not imitable by us at all; while, on the other hand, when that supernatural power is received, the life in us becomes more important than the life which He lived on earth for us, develops in ways which that earthly life was never intended to enter, and becomes like an organic spiritual growth ever adapting itself to the changes of the world's evolution. - Jesus Christ, the same yesterday, to-day and for ever.

33. The fulfilling of the Word was effected in the Celestial Element as was the creation of the first Adam before the Fall. The clothing follows accordingly. (Not the "coat of skins" which followed the Fall, which does not take place again by Mary the mother of the Second Adam.)

It is obvious that as universal man became more and more differentiated in his external forms as individual powers or human beings, the original power contained in him must also have remained in all his successors. But as there may be millions of seeds of a plant while only one of them finds the conditions necessary to grow to perfection, likewise the Atma now in all human beings, but not active in their material nature, which in Mary (who is the culminant soul of the spiritual Church long a preparing) it is represented as having begun to stir (leapt in her womb) and to become incorporated in a visible form (a psychical organism) manifesting itself outwardly and externally as an Incarnation of divine power. God giveth it a body as it pleaseth Him, and to every such seed its own body. If you apply the rules laid down by the mystics for the appearance of Christ, i.e., the incarnation of the divine Word, it would have had to take place during the middle of the 4th race or round.

34. The members of the Church behind the veil are swelling day by day. The number of the elect will be made up. Christ's Church is a kingdom and it is organized. It is a living body, the body of Christ, wise, and we cannot conceive it other than living and performing its functions. The full effect of this idea of a perfect Church we do not take in at once. But if we can receive it the revelation to us is salutary and convictive. The idea of spiritual progress hereafter is very grand if we can admit it. Such progress however is only promised to the righteous, to such as being regenerate have overcome here in this life of probation and freedom of choice. The righteous such as was S. Paul are in joy, peace and refreshment, awaiting the great day of recreation. They are ever advancing from glory to glory; having begun the ascent to the next plane they are ever advancing, mounting upwards and on to the final goal of Perfection.

35. Careful examination of revelation warrants the belief that the Creator designed a personal union between Himself and His creation from the first. The merciful purpose held on its course independent of all intermediate lapses, and that greater love and mercy was superadded for the restoration and redemption. This is

the Scotist doctrine, and St. Paul (in Ephesians) indicates that the results of the union with the Creator in the Incarnation extend far beyond the world of man and affect the whole creation by a recapitulation of it. Only through union with Him could the creation be made permanent and perfection realised. God is love and only by means of self-communication could the Creation be perfected.

Having dwelt on the slow general progress of life upon our globe until in the creation of man it culminated in the intervention of the Creator with a new gift which makes man the head of the organic kingdom, the condition of the Protoplast becomes apparent in which the union can take place. The tabernacle prepared - or preparing - noting the repeated and varied reminders of the great primeval Promise and Prophecy enwrapped in the Proto-evangelism of redemption, we are drawn to special attention to the Theophanies, those mysterious appearances at certain epochs in the record of the Israelitish Church which form, with prophecy and type, the witness which God gave to man before the incarnation was complete. The true nature and actuality of these apparitions, forecasts of divine realisation, have been insufficiently dwelt on by modern theologians so-called - (the appearance of the Captain of the Host to Joshua, chs. V and VI.). But these Præluia Incarnationis ought to have full place in the great argument of Christianity. They are a striking evidence of the pre-incarnation tabernacling and operation of Him through whom, though yet unseen except to the ætherial sense, a mighty preparation was apparent to those within the veil.

Such considerations are helpful and needful to rational thinkers who need steps to climb up to the understanding proper of divine things, the objects in fact of religious faith - res objectivæ cognitæ - objective things apprehensible by the divine Eye.

36. Christ was born of woman - the "woman" of Scripture which is the Church psychic and astral in her philosophic process under the eye of God.

(St. Thomas Aquinas on the Incarnation specially recommended, as having reviewed in imagination the conditions in which it took place and the drama out of which the Gospels sprang.)

37. Baptism was conceived to have an efficacy not attributed or realised in modern times.

38. The moment the Gospels close the externalising of the Church begins, out of which those very Gospels sprang at Pentecost (Holy Assembly of Apostolic Souls).
39. "Every congregational church", says Dr. Dale, "consists (ought to consist) of those and those only who have received through Christ remission of sins and the gift of divine life and to whom the will of Christ is divine law." In a sense it is true, no doubt, that congregational churches assert with great emphasis the principle of individualism, for we maintain that every man receives absolution of sin not through the ministry of a human priesthood but direct from the life of God, and that the divine life is given not through sacraments but by the immediate inspiration of the Holy Ghost. To be at a Church meeting, apart from any prayer that is offered, any hymn that is sung, any words that are spoken, is to me one of the chief means of grace. To know that I am surrounded by men and women who dwell in God, who have received the Holy Ghost, with whom I have to share eternal righteousness and eternal rapture of the great life to come, this is blessedness. I breathe a divine Air, I am in the New Jerusalem which has come down from heaven from God and the nations of the saved are walking in its streets of gold. I rejoice with the joy of Christ over those whom He has delivered from eternal death and lifted unto the light and glory of God. The Church is a divine Society."

How much more so if such a society were divinely organised in order, weight and measure, culminating to an apex where two or three are gathered together truly in the name of Christ, coordinated to His life and deriving from thence, as by a representative triunity, from the Divine Presence Himself in Holy Communion. If a churchman would take such words into his mouth he must imagine himself in the Christian Assembly with all the sacramental pledges of Christ's presence as an outward fact removed and the proof of it thrown upon the subjective experience of the human souls engaged in worship. The ministry thus loses its commission and its power as a link with Christ (unless it be organised), and all this although the Lord's high priesthood is a human one as well as a divine, and it is as the Son of Man that He hath power on earth to forgive sins and although He said to His Apostles "Whosoever sins ye remit they are remitted unto them," and although in the context is the very promise to be with two or three assembled in His name, "Whatever ye shall bind on earth shall be bound in heaven" etc., and although it was by the laying on of hands and by the sacraments ordained and used by them faithfully that the Holy Ghost was given to the Apostolic Church.

A congregation does not imply a communion of saints. A congeries is not a whole unless the parts are organised in

coordination to their principle which thence arises as a Whole from Wholes perfect, exempt, absolute, free from old age and disease. An Avatar, a new Era, thence may arise.

The sign of the Lord's presence is by the true conversion of the two or three who in turn convert the rest and feed them as by the loaves and fishes.

No one denies that the life of God directly infused is the true life of the soul. But until the life is direct and immediate the knowledge comes by media. The whole congregation may be holy in part, but Moses and Aaron are relatively at their head, elected by God to be so. The Shekinah comes but by representative coordination to the Holy Trinity. Principles should be represented by persons for the operative work.

Can we ascribe to the hand of God a process which works itself out through majorities in meetings? He governs no such process, but according to the sinfulness it gets its answer in results. If God meant only to renovate "the lonely pictures of individuals" as Martineau calls them, surely the means were strangely chosen; better solitude. It is more reasonable to believe that the revelation of God in Christ did reveal something more than could be gained by the mere spiritualising of the Law, and if this be so the difficulty of regarding definitions of this revelation by those who have received it is slight. We have ceased to speak Greek, but if we worship Christ we need those definitions and dogmas which are transmitted by those who understood more of the revelation than do we. If the Nicene definitions are true we need them to lead us on to like discernment of the same truth.

Bone Pastor, Panis vere,
Jesu, nostri miserere,
Tu nos pasce, nos tuere,
Tu nos bona ? videre
In terra viventium.

40. The word "symbola" denotes broken halves, kept as vouchers of one or the other pledges in advance of fulfilment.
41. "To reunify man individually and hence socially with God is obviously to organise evolution in his corporate system."
42. A whole world is represented by the human physical body and its organs. What wonder if Jerusalem below were comprehended within the precincts of a select congregation making up

a whole Shekinah from the whole of all. The true Shekinah is man. The tabernacle of the Divine is not the soul of the individual, but of the associated soul of man perfected in every part, coordinated with its foundation, which is its offspring and archetypal Law. (See 48.)

43. Both Dionysius and Aquinas (like S. Clement of Alexandria) regarded the Christ-theophany as incarnate in the Soul of the Church; a perfect concrete organism or tabernacle complete in all its parts or numbers to which a material body may or may not be drawn or given of God, as it pleases Him; to each seed its own body. (See 30.)

44. They (critics and theologians) see Jewish history through the thick mist (to them) of Church history of which they know nothing and of which no literal records remain. Thus interpreters omit all the brilliant truth and present only the dark background of tenterhooks on which the history of the spiritual church within the secular church is hung. Mount Sinai; Jebel Musa!

Judaism preserves recognition and obedience; not faith or charity. But recognition is faith. Abraham had faith. Of history in its modern sense Jewish literature is barren. The historical faculty was wanting to them. Their discourse is only of their own Church or tribal sect. Stories not histories. Blocks of truth; as if one stone yielded by magnification the hieroglyph of a total chapter of live action and accomplishment. There is no temporal totality; all is episodic. Oases thrown together. A congeries of portraits or photographs.

45. True faith is never blind. It holds in solution à priori the reason that develops in proportion as the life now organically adapted or co-ordinated to the Principle that is the very substance of things hoped for and the evidence of things not seen; just as music delights when replete with profound reason or life that no finite understanding is able scientifically or in detail to comprehend. The enjoyment of high art does not depend on conscious reflection but from an unconscious and mystic sanctuary. So does the latent intuition to religious truth, when the will participates.

46. "The philosopher's work does not begin
Till all be made pure without and within."

47. The Church is built on a rock and the gates of Science will not prevail against it. The evolutionary method of to-day is made a universal solvent under whose disintegrative influence all Christian teaching is made to melt away, whilst by the specious jugglery of a conciliatory phraseology the distinction between falsehood and truth is obliterated, and there emerges instead of the canon of Holy Scripture the pale vision of certain Christian sentiments. Catholic truth is an anvil that has worn out many hammers.

48. A universal Church is composed not of perfect individual tabernacles but of perfect parts constituting an absolute whole. (See 42.)

49. Regeneration.

Knowledge is not properly attained during the investigation of it. Close enquiry prevents the attainment of a point of survey. This cannot be occupied at the exact time when we are laboriously examining a subject. Difficult matters especially are long hidden in the regard of the intricacies within which they are involved. It is a great mistake to express or declare ought during the process of enquiry. Every suggestion may be at fault where the principle yet lurks which only can evolve light over the whole. It is not that the time of research is wasted or need be so. But it is not the time to attempt to teach or even to suggest, but to be patient, silent, watchful. The point of survey may present itself at once and easily at the last as if it were a vital process of truth itself.

The great prophecy of reason has not yet received its verification in this life except for those who have surpassed it and evolved by the thread of this same reason into its realisation, by those who having gone through Jordan have cast it on to the mooring-post on the opposite shore and are able to draw and be drawn hencefrom for evermore. A future life is proved by the experiment of voluntarily abandoning this only, and this step appears not possible to some in the present day who do not therefore believe the abundant evidence existing in behalf not of the possibility only but probability, and in behalf of the fact so often repeated as that it was reserved to this age to doubt its truth.

"To have scientific proof of a future state is to have found out (to have proved identically) by having died and felt yourself dead (which is impossible) that the reasoning which you had previously in life expected and looked forward to in that state was correct reasoning and that you had made a true prophecy. But this proof in the nature of things we cannot have now."

Actual regeneration (see 56) is not attained by sudden ripening up of latent morality, but by a death to selfhood, upon which the divine differentiation inclines; not by a mere clearance of insight, by a culmination of vital force upon a given desire, but upon the retrogression of the whole individual into the unit whence he is made to begin again. There are many images of the new beginnings of life, but to be born of water and of the spirit is a new thing always involving the beginning of all. Good inclination, even when it rises over a sense of duty into love of this, is not regeneration. But it is that which by ablation of itself may well and hopefully conditionate for the divine influx. The highest, with the highest hope and love of which this life is capable, is that which must die in order that it may live again and redeem that whole of antecedents which otherwise are lost.

The better feeling that grows up out of better habit of life is not regeneration, though it be a preparation towards it.

Moral regeneration has an analogy to intellectual regeneration and the (?point) of wisdom. It does not come by excess of a part or parts, but by evolution of a Principle which is able therefore to reproduce all parts out of itself independently.

The Principle knows itself by a new relation. Its first action upon its antecedents is disintegrative, inimical, as a ferment is to the must which it is about to leaven, opening, dissolving, analysing, collecting those particles only which are capable of the new synthesis. This is a period of investigation, doubt, dismay, the light being yet hidden in the midst, until it has overcome and can assume and resume its antecedents in a new order.

"Every student knows the immense powers of passive resistance in a subject of investigation; now barren and fruitless even long periods of application often are, how insoluble the knot remains and how obstinately stationary the thought continues amid constant restless effort to advance. But these barren periods are not mere waste and are not without their fruit, though it does not come of the time. Somehow or other the mind subsequently feels itself cleared and able to see its

way better and the insight it wants is apt to come almost without trouble and by a kind of impulse when it does come. It would seem that there was some great obstruction to the intellect which had to be removed by a sort of blind struggle before an opening to the light could be obtained."

Such experience as this, which has been substituted in a moral sense, as if good inclinations worked thus in the mind of men until it becomes galvanised with the love of goodness for its own sake, has been assumed as being the source of the tradition of regeneration. The law is the schoolmaster to bring men to Christ.

50. "A shadow vain in Adam I was made,
I'm now in Christ the Substance of that shade."
(in an 18th century book-plate.)

51. The Pyramid was, I think, intended to represent the fundamental Truth in life by the Initiated as they found it initially; as a memorial of the discovery of That which is no longer sought after.

The identic conception of the whole spiritual mathematic in Mathius is Truth - true to itself everywhere, every way, and always.

There is no such Truth to be found on the world's surface, no purity of conception. The aim of the Pyramid was to represent Truth as accurately as this world's material allowed of up to the first Solid Form within and without representatively.

52. The (higher) Reason is not a mere faculty of the mind, but a whole causal humanity. It is the entire essence or heart centre, an archetypal Reason within it which makes the greatness of the human soul. It is this which being educated, recreating itself as an understanding substance, is acceptable to God.

In the golden recess of man's soul dwells the immaculate spirit of the Supreme God.

53. The "separative" process of early philosophy appears to have been representative of that analysis which takes place at death, a rehearsal of it - preparatory.

54. The whole question of Super-naturalism can hardly be said to have been thoroughly discussed whilst the old doctrine of regeneration out of which it originated remains so thoroughly in abeyance.

55. Then comes the Spirit to our hut
When fast the Senses' doors are shut.
For so divine and pure a guest,
The emptiest rooms are furnished best.
(J. Byrom.)

56. A new Pattern is at work dissolving the old Image and instituting its own. A perpetual trituration goes on till this is accomplished and the pangs of the new birth prove a new Identity out of the old. Life proves itself in the new experience more indisputable even than is the present existence unto itself.

"Something there will be of extravagance and fury when the idea or images are too big for the narrow human vessel to contain."

Regeneration (see 49) in the original sense is not an attitude of mind or state of feeling but a new organic life beginning, as bodily life begins, from minutest germs and proceeding, if undamaged or not stifled, to full-grown perfectness. The spirit of the will needs to be brought into a new interactionary relation. Spiritual progress begins with this. To expect a true substantial spiritual body without death to self-will is as foolish as to expect a surgeon to apply remedies to a body that will not be still or a candle to give light without being consumed in affording it. Meekness is the sine qua non of true being.

57. Dialectic was instituted by Aristotle to awaken the dormant reason to reflect and infer antecedent causality and to imagine Eternal Being. Logical formulae are instruments to torture our ability and screw up the illative faculty to its objective reference and correlation and constrain faith and stimulate conception - and they who cannot image illatively are prone to dishonour the faculty itself as a mere creature of sense. And so the doubt remains if there be no other way by which the illative faculty can be made to pass over and tie itself on to a mooring-post on the other side.

58. Spirits are nothing except they be regenerate. Death reveals no truth that has not been realised before decease. It is the new creature that is wanting to seek and see Truth, the building of God, the house not made with hands, eternal in the heavens.
59. Eastern sages have always held the physical body, the tree on which we are to offer ourselves, as the condensed part of a vast mass of misty stuff, which like the stuff that surrounds part of a comet, surrounds the soul. The material form added and overlaid in the world is not the human form itself. All a man's soul is an ætherial or astral body after it has cast off the material refuse it bore about in the world. Condensed or misty stuff, nebular matter, which needs purification and co-ordination by recapitulation with its Principle. It is by throwing out and drawing in such mites or atoms of the physical body that the Mahatmas get rid of the grosser particles of the physical body and put in their stead ætherial coordinate constituents, till eventually the natural body is scattered and he lives in a new supernatural body, his own creation (the creation of the logistic selfhood, i.e., the logos within) which is fit for the work he has in hand. He renders his physical nature ætherial and sensitive, his mentality eagle-eyed and deep-searching, his moral sense selfdenying and wise.
60. "Materialisations". Of course it is the nervous system or ætherial organism or mass that is liberated in these cases. As in the process of creation, this organism stands free towards differentiation or fixation. The seed of purpose, the word, in such case becomes clothed with a body and to every seed his own body. But what is now observed (in materialisations) are not even initials of what has been before seen and proven. The alchemical records abound with instruction on such matter, written out of all old experience.
61. Soul has by mystics of all ages been called "the Woman", whence such phrases as One holy Mother, the holy Mother of God, "Genetrix of God" (Dionysius), Queen of Heaven, "woman clothed with the Sun", our Lady, the bride, the Lamb's Wife, the virgin of the World; because the pure synthetic soul of regenerate humanity is female and passive; the Divine Spirit male and active. Action and reaction - creation.

62. The Divine being of ourselves as seen by ourselves is called by the Platonists our paradigm. "Dark is the path to thee who art bright, the light is before thee". Having beheld the exquisite light in our hearts, and beheld it also above all darkness, we attain to that Lord of Lords, the noblest of lights, the Divine Sun. And when the devoted disciple hears the sacred sound, listens and perceives the light being in harmony, he beholds all in this all, of which he is the whole.

63. Materialists know less than half of things knowable, looking only to the objective side of life.

64. The condition of the Monad is fourfold:-

1. The waking state.
2. The dream state, which includes trance, vision, somnambulism.
3. The mystic state, unknown to ordinary men, in which the consciousness is conversant with its Principle.
4. The dreamless state, in which conscience is converted to its Principle and hunts for and obtains all knowledge.

Each of these states is needful for man's development. The first develops the physical man. The second develops the astral man and enables the physical to obtain rest. The third develops the spiritual man. The fourth enables both the astral and physical man to obtain rest and helps to develop the human soul by super-evolution from the whole of antecedents, and by which a new co-ordinate body is obtained.

65. Tears of repentance. "Tears carry up the soul as the flood carried up the Ark". (Guthrie.) Tears quicken grace. They are not like well-water, springing out of the earth, nor like rain distilling from the clouds which clears the air, yet they are analogous to such. They are like the dew of Hermon which makes all herbs to flourish. Such as mourn for sin truly grow up as the lily, and fasten themselves in grace like the tree of Lebanon. They are like the former and the latter rain, that make the heart fruitful in good work, as was Mary. They are a sovereign water from which grows the in the island of Circe and will restore the life of grace though nearly extinct.

66. The "heart of hearts" is the heart of the new, radiant, regenerate body, which death the deliverer disengages from our earth-body. This new heart, unlike the old earth-heart, propels the pure ethereal, electric, akasian element which forms the nourishment of that new radiant body, instead of earthly blood, the produce of aggregative matter, often in a state of corruption and generally the produce of cruelty, which certainly reacts upon the consumer.

This new body is to be the temple, the holy of holies, wherein the love-spirit is to dwell, and is described in one of the beautiful esoteric parables of the inspired Jesus as the "wedding garment" of the new kingdom, a description which to some few is strikingly suggestive of hidden and as yet undeveloped mysteries.

67. What is conscience (consciousness) but the innermost archetypal light of life, and what is gold intrinsically but this light multiplied with æther concentrated, until it transmute the whole of crude antecedents into itself!

68. If we struggle to make plainer to others who are without the same experience we fail, unless the transcendental imagination has been greatly exercised. Indeed, spiritual things can never be made plain to the natural understanding. No one ought to expect that they should. For if we think of it, the primary acts of the Spirit must be the last things that can be understood, for the entire life issuing from them is their only interpretation, so that only when that life is perfected can their interpretation be complete. And here in faith we are at the root of a life which as we believe it will take eternity to fulfil, and if so, only in and through eternity can its full evidence for itself be produced or its right interpretation yielded.

69. The true Ego is not a private personal Soul, but an All-Self, which being conditioned by its Universal (or rather, its Universal conditioning it) becomes self-conscious, and may then be called the Higher Self. But those who have entered into such a conscience do not express (are slow to express) themselves self-assertively, but rather "not I but He", as affording body to the Christ or Logos, root and offspring coordinate to the creative life, the blood and bread, origin and goal.

70. Jamblicus advises that it is necessary to distinguish between ecstasy and ecstacy. One degree leads to an inferior and worse condition and fills with ignorance and folly. The other imparts goods which are superior to human wisdom. One species tends to a confused material momentum, the other leads to the cause of all things. The one, since it lacks knowledge of the Truth, wanders from Wisdom, the other conjoins us to those things which surpass all our wisdom. . . . The one is easy, the other arduous. Access is not the Soul's goal, but by assimilation of its whole personality to a coordinate body to the Spirit the Soul's end is achieved.

There is of course no abolition of consciousness in the pure ecstatic condition, only a return to the universal. Without usury, no true end attained, no manifestation without coordination and a recapitulation by the Principle providing offspring to the Divine Soul universal.

71. The education of the Divine eye is advocated by Plato and Aristotle by mathematic and dialectic, which have been defined as the science of eternal and immutable principles being brought forward into the clear perception of consciousness, a passing from seeming to being, from being to sight, things en rapport or touch with being. This was transcendental logic.

The disciplined Platonists were conversant with eternal and absolute Ideas, and the final aim of their dialectic was to ascend from this Ideal region, Truth, Beauty, Goodness, to the Absolute in whom these are all united, and the whole aim of the will thereafter is to assimilate the whole man that no dregs even be left on the precipice, no son of perdition even eventually be left behind, but all drawn up. Life finds no repose until, leaving all the rest behind, that part which is of Him (?) is translated, meanwhile waiting until the time comes of total absorption. This is a super-creation, a recreative realisation and consciousness more vivid, more actual, more personal interactionally than is the personality here in progress to that goal. This is the Kingdom of God and Christ's Church triumphant.

72. The Word is forbidden to return void. If so it is given to another to form part of a thorough assimilation. (Parable of the talents.)

73. "Glorify God in your body" (I Cor. 6-24) - in your psychic body, converting the same to its proper law by which it becomes

transfigured. The psychic body is mortal and it is this mortal that is to be immortalised. The Holy Sepulchre was empty upon Easter Day. That body which the Word of God had assumed in the womb of the Holy Virgin Church passed on into a higher sphere. Through death and suffering this Soul of Christ had been perfected and has become a Spiritual Body wholly penetrated by the unhindered glory of God. And thus in His resurrection is made known the transforming power that can bring a human being to the state for which God fashioned it, not the flesh and blood of this life, but paradisaical body restored and renovated. The coats of skin were added; they are superfluous when paradise is regained.

The change must begin on earth. The knitting must be commenced while the will is present to make the first stitch that it may go on to manufacture a perfect vestment woven throughout without a flaw. He rose again for our justification. He raised His body already assumed, elevated His material mortal vestment to be for evermore the instrument of the Spirit, a centre of energy for the transformation of our dependent faithful lives.

And it is an energy.

74. Nulla autem pars perfecta est a toto suo separate.

75. Meekness is the sine qua non of true being. "The crack of the fire (says Boehme) kills the fire's property, whereby it is overcome and fallerh back, from whence cometh anguish in nature and the matter of everything." Matter is the falling-back or collapse of life, in the first place in the weight of all things.

76. St. Thomas Aquinas argues that in attempting to attain some knowledge of God, it is necessary to use the method of removal, via remotionis. The Divine Substance, he says (Summa Philosophica I.14.), transcends in its immensity every form which our intellect attains, and thus we cannot comprehend Him by knowledge what He is, but we can obtain some knowledge of Him by knowing (subjectively becoming, i.e., non-being) what He is not. For we approach so much nearer to a knowledge of Him in proportion as we are able by our understanding to remove more and more from Him, i.e., the whole of ourselves in regard of Him who only can be known or know us inversely as non-being. Hence says Aristotle, all things come of privation, a postulate misunderstood by Lord Bacon, as if the universal substratum were not itself as a whole in regard of

the All everywhere.

"Creator and creation are correlative notions. The one cannot be thought of without the other. God must indeed precede logically, as the cause is conception prior to the effect, but His inner perfection implies external realisation." (From Origen.)

77. The ecstatic ascent and conscious interspheration of counterpartal souls in union attracts their autotype.
78. Geography is especially a dream amongst rude people, mingling with the Supernatural as soon as it leaves the familiar confines of a district. The primitive imagination picturing the earth's surface extending onwards till by the pure mystery of surpassing distance and remoteness a change takes place; new laws of nature steal in, new forms of life appear, the mountains are the abodes of Gods, the woods of satys, the valleys and ravines communicate with a subterranean world; a dark river is crossed and you are in the realms of the dead, the spectres glide peacefully along verdant avenues or cower in murky hollows under instruments of torture. The same Homer who enlarged the bounds of natural geography yet abounds in the mystical, and lands Ulysses and his companions by a natural voyage over a natural sea upon the twilight of the Cimmerions and the region of departed spirits.

The Fortunate Islands, the Homeric Ogygia, the Garden of Hesperides, were all cases of the supernatural and immortal life boldly lodged within this world and not timidly relegated to another. For is not the passage of the Logos through this natural organism, and does it not as a microcosm present such analogous passage and such geographical phases and obstacles and regions and cities and palaces to be permeated and transformed for better habitation?

So again the sidereal world above us, which is but an extension of our own physical space, figures to this day as the region of the life supernatural in the idea of a mistaken piety which cannot wholly separate the visible from the invisible, but which never would have so put it together had it not been taught by these means to assimilate the supernatural. Thus by an assimilative process peculiar to the primitive intellect (so called), the natural world glides into the supernatural and mingles with it. For it is within it and is so seen by the soul in her philosophy, to which mystical geography belongs. Under the eye of philosophy that geography evolves which the poets adopted, and which (?lives) and is as nails

fastened by the Masters of Assemblies which have but one Shepherd, who is the everlasting Logos and Son of all.

This actual time in which we live and the space we stand in run up into regions of enigma insoluble to common sense and reason - as monstrous as was the Sphinx and impossible to eradicate as hydra which is hidden to us yet. We have not even begun the search. I am without beginning, space without bound and - infinite. These monsters are inaccessible to us who have not vanquished even the geographical chimera.

The geography, as the astronomy and physics of Sacred History, are to be seen if we may credit those who have followed the track of microcosmic observation and reference. If the ignorant took these things as they were intended to take them in order to plant the doctrine of regeneration in the sacramental faith ready for recognition when the time should come, what wonder and what matter, and if they who see nothing of the original the time will come when it may be more greedily retraced even than natural science now is; when the garden of and its four heads, and all the sacred physics which are misunderstood now, will be recognised on their native map; where the intellect is free and able to survey its physical tabernacle, and it will be understood that Oriental reason did not succumb to its connate imagination or opinion, but was a most accurate and exciting leader in the presentment of truth and goodness not only, but to evolve itself thereby.

These things were depicted at a time when every educated person was initiated, grafted as it were into a higher susceptibility of life. The rest were the wild sloe and crab-apple, which were wholly unable to assimilate the higher juices from the air and earth which the cultivated stock was nourished by. And as in order to be engrafted the wild stock must be cut back and resolutely pruned (as in the Georgics taught) so must the old sensorium be cut back, tortured unto death, in order to supply the superior fruit.

79. If (intellectual) analysis (like Brahminism) does not enter one's centre, then it dislocates surfaces. Only a strong ferment enters into the core. There is nothing easier than to talk of God and the universe, and make differences by mere words and reason on these abstractedly, ringing the changes on mere formulae. This was the habit of the later Schoolmen in the decadence of true theology.

It has been said that there is depth, not strength, in Brahminism; that the former is a passive quality, not analytic, but not the fruit of observation and inference, but of impression and quietism rather than of active grasp; penetrative, but not discursive. - Strength is one thing, depth another;

but the force of a ferment is shown in its depths and through pervasion. It would not be an exhibition of strength in ferment to work superficially, and a graft works by central conversion. Deep ideas give a communion with truth, but not the grasp of it. There is such a thing as feeble depth, which is whirled helplessly by its own wonderful vortex.

There is no realisation of early philosophy but through its process. The nearest approach that can be made externally is by faith, sympathetically catching the spirit of it and assimilating its idea. Locke tried to examine ideas from without, outwardly. There is no actual analysis by such means. Where the actual analysis is the analytic ability subsides.

Philosophy. "To know oneself we acknowledge to be wisdom". The Soul, if she would know herself, must look at Soul, and especially at that place in the Soul in which Wisdom, the virtue of the Soul, is generated.

Every discussion of Philosophy posited by the common standard is unprofitable.

Philosophy helps those who follow reason on to corroboration of faith. A long interval lies between the unhinging and complete education of the transcendental faculty. Philosophy was not for all. The study of it feeds faith, and no better help for them who follow their own faith fully can be offered than the study of those remnants, with allowance and reverence made for the standpoint whence they teach. They corroborate faith.

If the historical training of the imagination is a long and laborious process, how much more the intellectual. If mere documents do not teach (unless we have the light whereby to read them), if it needs training to imagine the external Olympia with its temples, statues, athletes, chariots, its crowns of olive and parsley; if to relive their natural life needs training and habit, how much more to follow into that of the Mysteries, celebrations which were the source and exemplar of all these?

80. The doctrine of Reincarnation does not interest me, inasmuch as the carnal consciousness does not enter into that of the Life Eternal whose body is the converted soul of this natural life. "Now therefore is the accepted time"; missing this, we are in danger of reincarnation with every penalty attached.

81. The subconscious soul is related to residues; a field that is left fallow produces thorns, weeds and briars; it needs cultivation and seeds to fill the vacuum.